The Bombay Guardian.

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WEEKLY REVIEW.

—Count Benedetti gives the following account of the draft of the proposed treaty left by him in the hands of Bismarck:

"Various combinations respecting the integrity of the States bordering on France and Germany were suggested; they became the object of several interviews, during which Count Bismarck always endeavoured to make his personal ideas prevail. In one of those conversations, and in order to form a thorough comprehension of his intentions, I consented to transcribe them, in some sort, under his dictation. The form, no less than the substance, clearly demonstrates that I confined myself to reproducing a project conceived and developed by him. Count Bismarck kept the paper, desiring to submit it to the King."

It is certainly a very anomalous and, we should say, unprecedented thing for an ambassador to do, to write down propositions emanating from the minister of the foreign power at the dictation of the latter, and then communicate the paper to the minister to be shown to his sovereign!

—A number of Native Christian converts have been released at Tien-tsin, upon the demand of the French Chargé d' affaires, backed by a threat to bombard the town. They presented a ghastly spectacle, when released. All that torture could do, short of taking their lives, had been done in order to extort from them a confession that would seem to justify the populace in their outbreak and the authorities in their connivance, a confession that the priests and nuns had been in the habit of massacring the little children that they had been gathering with so much pains. Some other demands of the French representative have been complied with; others have not.

—There has been no great battle between the French and Prussian forces since the 18th ult., but there were two engagements on the 30th and 31st in which the Prussians were assailants and victors. The French army under MacMahon and the Emperor has fallen back from point to point, until now it may be described as driven into a corner. There is a line of rail from Mezières to Thionville, running close along the border of Belgium, and MacMahon thought he could carry his army along that route before the Prussians could overtake him. But the latter have managed to extend their line due north from Verdun to the frontier of Belgium, by Stenay and Carignan, thus cutting off MacMahon, and at the same time they have advanced upon the latter from more westerly points. The French army must be completely cowed and demoralized, otherwise it is difficult to understand why their generals should not have acted on the offensive and attempted to break the enemy's line; their demoralization is probably due to their want of confidence in their generals. It would seem that the Prussians suspend their advance on Paris until they have disposed of MacMahon's force. In a quadrangle of about 100 miles square there are probably not far from a million of combatants. Would that there might yet be some pacific solution of the difficulty; but we see little ground for hope. Strasburgh still holds out, but is being battered to pieces by the enemy's guns.

M. Edmond About, who, like several other Frenchmen, values a brilliant antithesis immeasurably above a sober truth, writes from the frontiers to *Le Soir*. He hears a cock and bull story of a French soldier who instead of running away at the approach of 25 Uhlans, lies down, shoots one after another five of the enemy, puts the rest to flight and then goes into hospital with a wounded hand. What a splendid incident! He, in the interests of history, goes heart and soul after evidence, but of course fails to find anything in the least approaching the nature of evidence. No matter, he fills his column, and adds:

"Although a man from Forbach assures me that an infantry soldier has died there in the hospital, of a wound in the forearm, I begin to understand the eternal difficulty of gathering the real truth about a contemporary event. What then, must it be to try to establish the heroism of Mutius Scævola or the resurrection of Lazarus?"

It might be profitable for this sprightly writer to lay down his pen a little, and seriously examine the evidence for the resurrection of Lazarus. We fear that his education has been neglected in this particular.

On the 1st of August some French soldiers cross the Saare, and M. About with them. Hear him now:

"Our advanced posts are in Prussia: they mean to pass the night there. Not only have we violated the inviolable soil of Germany, but the French soldier even prepares to sleep quite comfortably upon it.

"An event so overwhelming does not astonish, or excite, the manly population of this place. No one seems greatly moved at hearing, or even seeing, that our troops have crossed the frontier. If it were our territory, ours, that was invaded, every man would be furious; every pulse would give 120 beats to the minute; that fatal day would engrave itself ineffaceably in the recollection of every spectator. But it seems as if the neighbouring territory were made to be conquered right away, and confiscated in a trice. Trades-people and the peasantry, like the soldiers, seem to think the thing quite natural. They have made no more ceremony about taking the country of ale than about drinking a glass of its brew. The enemy's bayonets shine by their absence on the horizon. We are free to suppose that the army of King William has chosen another field of battle, and does not mind abandoning this province to us."

Since the 1st of August M. About has probably been passing the time in Metz, cut off from communication with *Le Soir* by 150,000 Prussians, with food for reflection that he had little anticipated, and time to digest it. Unless indeed he attached himself to the remains of MacMahon's army, which will have given him an opportunity to see a good deal of his own country.

Many who have admired the grace of God bestowed on Richard Weaver and rejoiced in his great usefulness, have been terribly shocked and wounded in spirit by the announcement lately made in the English Papers that he had been found guilty of grievous immorality. At the Macclesfield sessions he was declared the father of an illegitimate child which a servant of his had given birth to, and sentenced to pay for its support. The evidence published went to show that he had at least been guilty of indiscreet conduct. He declared on oath his innocence, and parties who have seen him and investigated the mattter, believe that the charge originated in a foul conspiracy, and this view of the matter we take to be the correct one. The following letter addressed by him to Wilbraham Taylor, Esq., has been published in the *Record*, and we have much pleasure in transferring it to our columns:

"My dear Friend,—You tell me the letter I wrote, and which has been published, has failed to satisfy many of my friends of my entire innocence of the charge brought against me.

"They have my oath solemnly taken before God and in the court that I never took undue familiarities with the poor girl. I had always treated her openly as one of my own family, believing her to be perfectly honest and pure, but I deny most emphatically ever having 'taken any liberties with her in secret or slyly,' or that I have ever done any thing to her which was to be kept from the knowledge of any other member of the family.

"That the Bench should have adjudged me to be the father of her illegitimate child is a truly crushing fact, but I am so confident that the Lord, in whose keeping the character of his children must ever be safe, will make my innocence apparent to all, that I have not hesitated to appeal to the Quarter Sessions at Knutsford where the same gentlemen will sit and re-judge the whole case between this poor fallen young woman and myself.

"Awaiting their decision, it must be owned the suspense till the third week in October is hard to bear.

"Could I find words to deny more explicitly and unequivocally the foul imputation under which I now lie, I would gladly use them. Believe me your sincere and much injured friend,

Richard Weaver.

Fallibroome, July 20, 1870.

"The Star of India" is the title of a new daily English paper, just started. It succeeds the *Bombay Commercial Record*, an advertising sheet. Its annual subscription is Rs. 20 per annum, which, in respect to cheapness, entitles it to take rank with the penny papers of England. The number of newspaper supporters at home is probably

fifty to one in this country, and the risk is proportionably greater here. The first number of this sheet presents a very respectable appearance, (the proof reader seems to have been rather hurried—this, we suppose, will be guarded against hereafter,) and it has our hearty wishes for its success, on the understanding that its conductors shall do their best to secure it. We can hardly as yet judge of the tone and spirit that will characterize it, but we hope for the best. For many years we had in Bombay three daily English papers, all charging the higher rates; of late years we have had but two. Perhaps the day is approaching when our contemporaries who have been so long in possession of the field, may deem it advisable, like some of the first class home papers, to reduce their rates of subscription.

READINGS FROM EMINENT CHRISTIAN AUTHORS.—The Rev. R. Stothert will read select pieces from Chalmers, Foster &c. on Tuesday and Thursday of the next fortnight, at 8 P. M., in the Free Church Institution, Khetwady.

A MISSIONARY has requested us to give our opinion on the following points:

"1.—Have we any right strictly to forbid drinking in our congregations,—not only drinking of spirits but of toddy, &c. ?

"2.—If we have no right to forbid it altogether, how much should we allow our people to drink ?"

Missionaries put the Scriptures into the hands of their converts, and may not impose as a condion of church-membership anything for which they cannot adduce Scripture authority. Faith toward the Lord Jesus Christ and consecration to his will, may clearly be shown to be incumbent upon all who unite with the church of Christ. Can it be shown that Christ has prohibited the drinking of spirits, toddy, &c. ?

These things did not exist in the days of our Lord and of his apostles, in the dangerous form in which they now present themselves. There was wine; there was strong drink; but the use of these was infrequent, as compared with the use of intoxicating liquors in our own times. Spirits are now supplied for such a trifling sum that even the daily laborer thinks he can use them habitually. The evil is magnified immensely. Formerly wine and other stimulants were reserved for festive occasions; drunkenness was comparatively rare; very different indeed is it now.

Those who have had to do with Native Christians that drink, know that there is no more fatal impediment in the way of their leading consistent and decorous lives than this habit of drink. Almost without exception those who take to it, sooner or later make shipwreck of their faith. A great reproach has been brought upon the Christian name through indulgences of this kind, and many have been turned back from the path of enquiry because of this stumbling-block. But Christ says that his follower should part with his right hand, make any sacrifice, rather than put a stumbling-block in the way of his brother; Paul says, If wine make my brother to offend, I shall drink none while the world standeth; and Christians are exhorted to lay aside every weight in running the Christian race. It is not then necessary that we should have a definite prohibition of the use of spirits in the Bible, if the principles clearly set forth by Christ and by the apostles naturally lead to abstinence from them, in certain circumstances. And we should think that no sincere candidate for Christian baptism, would refuse to enter the church because the missionary to whom he is indebted for the knowledge of the Gospel considers total abstinence to be, under the circumstances, obligatory. The Baptist missionaries in Burmah who have had such remarkable success among the Karens, have from the beginning insisted upon total abstinence, and we have never yet heard that any unhappy results of this rule have been witnessed; it would not be easy to point to any churches that have come more nobly forward in the work of the Lord, than these. Of course it is needful that the missionaries themselves should set an example in the matter, and we should be very glad indeed if all missionaries could see it to be their privilege to help their Native brethren in this way.

The use of spirits has prevailed much more among Madras Christians than among those of this presidency, but how long this will continue to be the case it would be difficult to say.

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MILITARY GLORY.

After sixty centuries to experiment in, man does not yet know any better way of dealing with his arch-enemy, man, than to meet him in the battle-field with murderous weapons and see who can shed the most blood and inflict the most terrible torments. The history of man is far more the history of war than of any other thing. There are few who do not shudder when they hear of fifty thousand men killed in the field of battle, in a single month, and of as many more maimed and mutilated for life; and still fewer who do not congratulate themselves that they have no responsibility for this slaughter. But is it true that we are all without responsibility for it? The responsibility is much more wide-spread and far-reaching than is at first apparent, and it may be well to give a little attention to this.

Of course the immediate occasion of the present war is the rupture between Napoleon III. and the King of Prussia. This rupture, however, would not have led to war, if public opinion had not decided that this was a legitimate method of solving international differences, and if, from time immemorial, it had not been the custom to place immense armies and fleets at the disposal of monarchs to enable them thus to settle their differences. But if the carnage of the battle-field is so revolting and appalling to minds generally, how comes it to pass that they continue to sanction this method of healing little differences between one sovereign and another? We have departed from a great many traditional usages and ideas, we are a reforming age, we have dismissed to everlasting night a number of costly and injurious prejudices that once had unchecked currency; why have we not reformed this war-ordeal, and exercised our sharpened intellects in desiring some less awful way of settling royal strifes? Would we not have done it, in spite of the horror awakened by graphic details of the slaughter of battles, if there had not been a compensatory charm in the daring, the skill, the strength, the difficulty, the triumph connected with the conflict? Undoubtedly, this legacy of our forefathers would have been abandoned to the past, if it had not been for military glory. The glory of war appeals more powerfully to the feelings of men generally, than the horrors of war do. They give one thought to these and many to that. What is the meaning of those trophies and triumphal arches and memorial pillars that meet the eye in Paris and in Berlin? What do they proclaim if not that military glory is a pearl of great price, cheaply purchased at the cost of inumerable lives, tremendous havoc, commercial ruin, and the desolation of 10,000 households? The interval between one war and another, is employed by historians in writing eloquent and elaborate chronicles of past campaigns, and in glorifying the heroes who made their way to victory over the bodies of myriads. How much of our literature recognizes military glory as a thing to be exceedingly desired. How large a part of the education which we so complacently give our youth, consists in making them acquainted with the deeds of military conquerors, and in teaching them to know this and that man as 'the Great' because of his blood-bought trophies.

There is something spirit-stirring in the idea of conflict, of resistance to a foe, of a struggle made with sacrifices and with invincible valor. There are energies and powers latent in the nature which God has given us, and it is but reasonable that men should delight in the opportunity of putting forth those energies and powers. But He who gave them to us, gave an appropriate field in which to exercise them, and the Christian must needs believe that that field is not the battle-field. Vengeance is mine, He has said. He did not place man on this earthly foot-stool to spend his strength and his days in fighting his fellow-man. There is a battle for man; he has foes, more formidable than enemies of flesh and blood; there are sacrifices to be made and deeds of mighty prowess to be done; there is need of valor and self-denial and enduringness. Alexander 'the Great' who in a drunken revel killed his best friend, might have learned in that hour that he was to himself a far more formidable enemy than the nations whose countries he was so wickedly invading.

The responsibility for war, rests more or less with all who have admiration to spare for this matter of military glory, and whose horror for the carnage does not hinder them from taking pleasure in the military movements which lead to victory. And the world will always be subject to the outbreak of frightful wars, so long as popular sentiment, literature, education, art, have so much praise to lavish upon the mistaken valor, the futile energy, the various misdirected talents that find their scope in military enterprizes.

GUNPUTI.

A NEW question in natural history has been brought forward in the columns of a contemporary. It is whether the god Gunputi has two tusks or only one. It has been customary to represent him with two; but it is now asserted that he has only one. It is not proposed to refer this question for solution to Professer Owen or to any other comparative

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anatomist. Western science is not to have the privilege of deciding this weighty matter. A Belgaum writer in the *Times of India* tells us that the pundits of that place have found in the Shasters the clearest proof that Gunputi has only one tusk, and that he has been lamentably misrepresented by images having two. One who drives through the Native town in the evening, just now, may see in almost every house a room brilliantly lighted and made as festive as possible with decorative furniture, flowers, pictures, &c. The great god Gunputi, who lost his head as soon as he was born and borrowed another from an elephant, is at the present time visiting his worshippers and receiving their homage and their gifts. In the spirit of accommodation and impartiality, his advent to the poor man is made in the form of an image that costs four pice, to the rich man is made in the form of an image that costs five or ten rupees. The poor man is allowed the privilege of throwing the god of wisdom into the sea, after a single day's hospitality; but others, according to their means entertain his godship for three, five or even eleven days. Enormous sums of money are expended by some in the endeavour to entertain their clay deity. Whatever is pleasing to his elephant eyes and his elephant palate and the olfactory nerves of his proboscis, is presented; and as it is known that he has a weakness for Brahmins and dancing women they are called in to participate in the good cheer and to take captive the sensibilities of this lord of the universe. Multitudes of Native gentlemen who hold intercourse with Europeans in the various public offices in excellent English, in the day time, spend their evenings and their substance in the endeavour to please this hideous image.—But, seriously, how unutterably distressing it is that this horible mockery of all religion should be going on around about us. How ought all who know the true God and have the slightest zeal that his hallowed name may be known upon earth and his truth among all nations, how ought they to humble themselves before Him, at such a time as this, with prayer and supplication on behalf of our fellow-men in India, that the time may soon come for the dissipation of the awful delusious under which they labor. That which goes by the name of education among us, instead of inspiring them with horror for such idolatry, has in too many instances furnished them with apologies for the system written by such men as Max Muller, and persuaded them that God in his condescension will accept of even such worship. At all events the thing goes on, and for all that we can see, there are as many images of Gunputi manufactured every year, and as much money spent in the entertainment of this pot-bellied rat-rider, as there ever was.

The only thing that has ever really prevailed to extirpate idolatry, has been the Bible view of it. Men must be made to see that it is dishonoring to God and destructive to all true faith in Him, true worship of Him, true service of Him. Among the Brahmists the number of those who have absolutely put away idolatry from their houses, may be counted on one's fingers. There is a mighty power in it, and the complete renunciation of it cannot be effected without a good deal of sacrifice and suffering, and a mere intuitional religion will never furnish the amount of motive necessary for such a conflict.

THE SECOND ADVENT. XXX.

One of the most remarkable events in the entire history of the Papacy, has only just come to pass. Full as that history is of portentous assumptions, it was reserved for this year of grace 1870 to witness the extraordinary spectacle of a Convocation of all the hierarchy of the Romish Church decreeing, by a large majority, if not with unanimity, the Infallibility of the Pope.* What is needed in a revelation from God is infallibility, the absolute trustworthiness of all that essentially pertains to the way of salvation. God has given us this in His word. 'Thy word is perfect.' 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' 'The engrafted word, which is able,' says Peter, 'to make you wise unto salvation.' How firm the foundation that is laid for the faith of the saints of the Lord in his excellent word. Great endeavours have been made and are still diligently prosecuted by critics and men of letters to destroy the confidence of God's people in the Scriptures as an unerring guide; and the specialty of their tactics is in this, that whereas formerly such efforts were made by men avowedly hostile to the Bible, they are now made by men who find it more convenient to call themselves Christians, admirers of Christ and his truth, and who profess to have no other aim than to purge away the dross that has got mixed up with the divine in this book. But what foundation remains for an unwavering faith, when we are bandied about from a Strauss to a Stanley, a Temple to a Colenso, in order that *we may ascertain what is of God and what is* dross? What one would take away, another would retain; what one would take for the corner-stone, another rejects; these builders have not yet been able to come to any agreement as to the fundamental stones of the building, nor is there the slightest likelihood of their ever doing so, while the only tribunal to which they summon God's holy apostles and prophets, is that of their own individual judgment. Well, the Pope may denounce all this, in his encyclicals, in the same breath in which he denounces Bible Societies; but he is really responsible for having helped it forward to the best of his ability, by denying that the Bible alone is a sufficient basis for the faith of men. His object in taking away the Bible is that the Pope only may remain as the all-sufficient arbiter of salvation for all mankind. But the modern world, accepting his disparagement of the Bible, but rejecting his personal claims, thinks to show its wisdom by summoning the word of God to its own bar and sitting in judgment upon it. The modern world, it calls itself, but it is really only a stratum of that world, though an important one.

Well, who would have thought that 353 years after the publication of Luther's theses, the Pope would have got himself proclaimed infallible by an Œcumenical Council in the city of Rome? The very Pope, too, who fled away in the livery of a servant, from his infuriated people in 1848? Among these bishops and cardinals are some from England; some even who were brought up in the Church of England, and pursued their studies in Oxford and have got a name in the world of literature. Rome never goes back; *nulla vestigia retrorsum.* She abates no jot of her pretensions. She knows no repentance. She seems to consider it the very condition of her existence that she should become bolder and bolder in her assumptions. 'The mouth that speaketh great things' cannot speak any other. The great things of God's word, the great things proclaimed from the very throne of God, to our fathers by the Prophets and finally by his beloved Son, are put away and placed under the Papal seal, that these six hundred bishops may go into all the world and announce in all languages, that the word of the Pope is the word of infallibility, the only word upon which any man may rely for salvation, and that whoever denies this infallibility of Pius IX. is *ipso facto* cursed for ever and doomed to everlasting perdition. This in 1870. Surely a sign portentous, like the gathering together of all the priests and prophets of Baal upon Mount Carmel. But where is the Elijah to call down fire from heaven?

Is not this system at its culminating point? Does more remain behind? Pretension, assumption can go no further. Does it seem to you that before the great battle of the Lord God omnipotent, the power of the Man of Sin shall be put forth more fearfully than now we see it to be? If the Papal sway would be more absolute, the other forms of antagonism that have been assumed in our day would be swallowed up; and it seems more reasonable to believe that the malignity of man's nature will be allowed to develop itself in a variety of forms, and that the forces arrayed against the Saviour will include rationalism, spiritualism, and all the other falsities which are now so current. And is it certain that rationalism will refuse to fight under the banner of the papacy, against evangelical Christianity? Far from it. Rationalism has been doing this very thing for many years. Look for instance at the tendency of English legislation. Neology has attained to great influence in the councils of the nation, and *pari passu* Romanism has been helped forward in a way one would have thought most unlikely. The purgatory of the Pope is more acceptable to modern thought than the hell of which Christ speaks so explicitly.

* Some of the bishops absented themselves rather than vote for the dogma; but five minutes after its proclamation, these very bishops must profess their faith in it or else be excommunicated.

WHAT IS TRUTH?

Many publicans and sinners sat with Jesus and his disciples. (Mark II. 15). Levi (Matthew) made a great feast, in honor doubtless of Jesus. He invited those who would value an invitation to meet Jesus, not those who would think it demeaning to sit with him and his disciples in the house of a tax-gatherer. The Christian in all things seeks to honor his Master. These publicans and sinners who loved the society of Jesus were men who had been convinced of sin and were looking to him as their Saviour. It may be that some of them, the former associates of Levi, were not yet acquainted with Jesus; Levi wished them to know him, and gave them this opportunity of coming near to him.

Why eateth your Master with publicans and sinners? (Matt. IX. 11.) The Pharisees would not eat with them; would have thought themselves cruelly insulted by being invited to meet them. Among professing Christians there are too many who make themselves better than their Lord, and shrink even from meeting on terms of social equality with Christians who belong not to their class, or to their "Church." There was a good man here, some years ago, who was confounded when asked once to meet some dissenting ministers at dinner; so straitly had he been brought up. Alas for the system that encourages this, tending as it does to promote alienation on both sides; sectarianism against sectarianism. That they all may be one, is the prayer of Jesus; that they all may be kept asunder is the

aim of many who have the management of church matters. Some have lately felt their responsibility to eat with the publicans and sinners of London and other large towns, and have gathered in the degraded and dangerous classes to tea meetings and Gospel feasts. The blessing of the Lord will surely follow such efforts. But we want a spirit and temper that shall lead us to show kindness *habitually* to the less favored, and a deportment that shall convince all that pride has no place in those who sincerely follow the Lord Jesus, and that meekness and amity are essentials of Christianity. We may begin to talk of our need of the miracle-working power, when we have given all the evidence that is thus placed within our reach.

No man putteth a piece of new cloth into an old garment. (Matt. IX. 16.) Having brought home a piece of new cloth sufficient to furnish new apparel for his household, a man knows better than to cut pieces out of it for patches to the old garments. The bright patches would only make more salient the threadbare stuff about them, and when washed the new would shrink and tear the rest. The Jews wanted Christ simply to patch up their old system; to lend his authority to it, give it the support of his miracles, effect the reformations that might be desirable, deliver it from Gentile interference; but not to disfavor the recognized rulers, the Pharisees and chief-priests, nor do any thing to shake the public confidence in them and in their teachings. Ah, if this had been all it would not have been necessary for the Son of God to come into the world; an ordinary prophet would have answered; John the Baptist could have done all this. But Christ was 'the prophet like unto Moses,' and diverse from all others, in that he was the author of a new dispensation. The threadbare and torn garment of Judaism had done its work; a new garment was needed, one suited to humanity at large. There seems here to be a disparagement of the frequent fasts of the Pharisees, elevated by them into the chief obligations of religion. When the Bridegroom is not present with the Christian, when the latter has no blissful consciousness of the love of a present Saviour, and is hungering and thirsting after a peace and joy which the word of promise reveals, but which are unknown to his experience, he will be led spontaneously and secretly to eschew all indulgences that seem in the least degree to interfere with the fervency of his supplications. Sometimes it is only by fasting that a man finds out how much he is under the control of bodily appetite, how large an element this is in his daily satisfaction. When the Bridegroom is present with the soul, everything is in its place; eating does not abate his joy in Christ's love, neither does abstinence; he is taught 'both to be full and to be hungry.'

New wine must be put into new bottles. (Luke v. 38.) The Gospel is glad tidings of salvation which shall be to all people. To have put this into Judaism where religious privileges were exclusively a matter of birthright would only have tended to destroy Judaism and the Gospel. Christ emancipated his disciples from the yoke of bondage which neither they nor their fathers were able to bear, the multitude of ceremonial and ritualistic obligations, to bring them under one all comprehending law, the law of devotion to himself.

He saith, The old is better. (39) There was a great deal in Judaism that was calculated to make the sincere and believing Jew conscious of the need of something better to follow. It claimed the attachment of men that it might in due time commit them to the Prince that should come. But men never receive anything just as God gives it; they must go to work and manipulate and fashion it, and accommodate it to their tastes. Thus the Jews did with Judaism. Had they been content with God's Judaism, they would without difficulty have embraced the Gospel. But when they had by their traditions and glosses made for themselves a Judaism suited to their carnal hearts, then pride bound them to it by ties that were all but invincible. So to this day, they prefer the old wine to the new wine of the Gospel. The old is better, for it favors their pride, and does not enter into conflict with their habits and tastes. Since the temple was destroyed and the nation scattered, the greater part of the ceremonial obligations are necessarily obsolete, and the yoke of bondage is made comparatively light; what is divine in the system is reduced to a minimum, and what is human swallows up almost the whole of their attention; how then should they have any taste for the new wine of Calvary, they way of free grace to all alike, the way of self-abnegation, the way of the Cross?

The multitude throng thee and press thee, and sayest thou, Who touched me? (Mark v. 31). It is faith that has the exclusive privilege of obtaining from Christ those riches of grace which he brought into this prison-world of ours. Mere contact availed nothing; men might see, hear and handle him, break bread with him, and yet be as far from possessing what Christ came into the world specially to bestow, as those who had never seen him or heard one of his words; his own brethren did not believe on him, up to an advanced period of his ministry, and were consequently just as far from salvation as the Greek or Egyptian; this poor unnoticed woman had faith, and by her faith was enabled to draw from the fountain of his beneficence that which she needed. And so now; what multitudes in Christendom occupy themselves more or less with Christ and his Gospel; how many write books above the Messianic prophecies and the dispensations and the advents and the parables; how many are favoring us with new portraits of Jesus; what a world of criticism there is, what a Niagara of exegesis is pouring through the press; but after all how few come to him in faith, with a sense of need, a broken and a contrite heart, silently, unobtrusively, to obtain that supply of their soul's need with which he came freighted into the world. Of those who do thus come, some pass from death into life and the church knows nothing about it; thronging and pressing Jesus, wondering and talking and striving and eager about many things, the ecclesiastical world moves on and never dreams that virtue has gone from Christ to poor sinners of whom they know nothing. Afterwards, Christ may bring these healed ones to the knowledge of his people. Ah, if the people of Christ could only inspire sinners with something of the same confidence, and exercise towards them something of the same attraction that Christ does.

Thy faith hath made thee whole. (48) In the providence of God, this was intended to influence Jairus. The words were scarcely spoken before word came that his daughter was dead. The next thing was for his faith to die, and then the merciful errand of Jesus would have been cut short. But the grace shown to the poor woman was still in memory; and the exhortation of Jesus, 'Only believe,' came thus with great power. Often, when a great and staggering blow has befallen us, if we look back we may see that something calculated to strengthen faith had been sent us, just before, a sweet intimation that our heavenly Father saw the coming ill and was seeking to prepare us for it.

Epitome of News.

Saturday, August 27, 1870.

— A correspondent of the *Times of India* points out "the necessity of placing some restriction on men going overboard to bathe and swim in the harbour, in face of the numerous accidents occurring from sharks, snakes, &c. Yesterday, another enemy appeared in the form of that most voracious of fish, the conger eel, a monster of which species was caught measuring sixteen feet in length. Its jaws, armed with a formidable double row of sharp teeth, when extended, offered a capacious though uninviting opening of over twelve inches."

Why is not the Curator of our Asiatic Society on the look out for such singular specimens? What was done with the shell of that gigantic tortoise, 8 feet long, taken at Bandora some months ago?

—The Steamer *Robert Lowe* left Bombay for Liverpool, via the Suez Canal, April 29, and reached Liverpool August 25, a four months' voyage! It is just as well though for those who had cotton on board, as cotton in Liverpool has gone up 1½*d.* in the last six weeks.

—The following extraordinary case of hydrophobia is reported from Cochin in the *Times of India*:—"About three months ago, when rabid dogs were so numerous here, one of the canine tribe, which was supposed to be rabid, was killed by one of the dog-killers, who it appears, accidentally happened to kick the defunct animal. His foot was slightly scratched by one of the claws. In a short time the wound healed, and, nothing serious being apprehended, no remedy was applied nor anything thought of the accident, until last week, when unmistakable symptoms of hydrophobia began to display themselves. The man soon died."

—The *Times of India* hears from India that Sir John Louis, Bart., Captain of the 12 N. I. is charged with having dined with a Sergeant at Perim. This dreadful offence is to be made the subject of investigation by a Court of Inquiry. Some people do not know the difference between discipline and Caste. The sergeant, we regret to hear, has been sent back to his Regiment.

—A public petition to the Viceroy against the Income Tax, has been started by the Bombay Chamber of Commerce.

—*Pioneer*: "The *Oudh Akbar* states without hesitation that "ten or twelve wives per Brahmin may be taken as a reasonable and moderate average" in the Province of Oudh, and instances one gentleman who has 80 wives, and another who has 40. In the sentence preceding, however, that paper informs us that "Brahmins are 13 per cent. of the total population;" but if 13 per cent. are Brahmins and each Brahmin has 12 wives—? In spite of this slight miscalculation the article is a noticeable one, for several curious facts are told us relating to these same Brahmins. The Kanauji Brahmins, we are informed, receive large sums on marriage from the families with which they condescend to make alliances. For instance, the Bâlâ Shuklas and the Misras of Ankin and Parsu receive not less than Rs. 1,000 on each marriage, while many other branches receive from Rs. 900 to 800. Of course there are respectable men who content themselves with only one wife, but the great majority, so says the *Oudh Akbar*, yield to the temptation, and actually make their living by marrying one wife after another. These wife-hunters are, it is said, known all over Oudh as Bahuriya Brahmins (from *bahu* wife.)"

—*Overland Mail*; *Germany*: "Already the expenses of the war surpass the enormous sum of a million a day; the war allowance to the regular army, dating from the day on which the Landwehr was called out, amounts to nearly 1,000,000 per diem. Firms of the highest character are failing in every direction; the blow inflicted upon Frankfort alone is one from which this wealthy city will suffer terribly for years to come. Slips of parchment like luggage-labels have been prepared, on which the name of each German soldier is plainly written; and one of these will be fastened inside his coat when he goes into action, After the day is decided, the enemy, if he be master of the field, will be requested to collect and return these labels, of which about a million have been provided.—M. Thomas, of Paris, lately offered in the *Figaro* to bet 200,000fr. to 100,000fr. that the French would be in Berlin by August 15, and stated that the money had been deposited. Some members of the Union Club of Berlin have accepted the wager.

Governor Holden, of North Carolina, having proclaimed martial law in several countries, has organized a force of negro militia for the alleged purpose of of bringing to justice the perpetrators of the Ku-Klux outrages. Colonel Kirk, who commands the militia, is committing great excesses, arresting a large number of respectable citizens, ordering courts-martial to be held for their trial, refusing to recognise the writs of the Civil Courts, and administering torture in order to extort confessions. Great excitement prevails, but the citizens have not as yet offered any forcible resistance to the militia. Several companies of Federal cavalry have been sent to North Carolina from Washington to sustain Governor Holden.

A great earthquake has been felt in the Gulf of Corinth. The cities of Amphissa and Galaxidi, as well as several villages, have been destroyed. There are many killed and wounded.

Monday, August 29.

—*Friend of India*: "In three days fighting the French lost,—it is scarcely a fortnight ago,—no fewer than 50,000 men, killed, wounded and captured, or rather more than our whole available force in the United Kingdom. Can there be a doubt that England so situated would, if drawn into a sudden European war, draw largely upon India for her soldiers? What other course could she adopt. Regiments near home would be drawn home, regiments from this country taking their places."

—The Contagious Diseases' Act was introduced into Bombay on the 1st May. Dr. Knapp's table shews that 1,465 women were registered, 267 of whom were diseased. There were 836 Hindoos, 547 Mussulmans, 2 Parsees and 80 Christians.

—*Bombay Gazette*: The Ship Richmond, Capt. Griffiths, 576 tons, from London to Kurrachee, laden with Government beer and railway mate-

rials has stranded at Khetty Bunder, one of the mouths of the Indus, and remains in a dangerous position. Assistance has been sent from Kurrachee.

—A correspondent, the Vicar Apostolic of Thibet, has sent to the "Indo-European Correspondence" a graphic account of terrible earthquake there had been in Thibet on the 11th April. The first shock was at five in the morning, but it was mild; at sunset the town of Bathang was shaken from end to end and nearly all the houses, large and small, fell to the ground, burying half the population, or more, in the ruins. Arsenals, magazines, "the large and splendid Lamaserai tenanted by 3,000 Lamas," all went at once into a vast grave. Then a furious wind sprung up, and then a fire broke out, making a sad night and many sad nights of it in Bathang, for the fire which began on the 11th continued till the 23rd, burning up the living and the dead and everything else that the earthquake had spared. 413 Lama priests, 19 Chinese soldiers, 38 Thibetan soldiers, all the Thibetan officials, and 2,812 other people were destroyed. The writer of this sad letter surmises that the earthquake was felt over an extent of 180 miles from East to South West, and 90 miles from North to South, Bathang being nearly the centre.

—*Bombay Gazette*; Florence, 5th, August: "The 'Official Gazette' announces that troubles occurred at Genoa on Tuesday, in consequence of the prosecution of individuals accused of conspiring against the safety of the State. Four barricades were erected, which were taken by the troops; one rioter was killed, two others wounded, and eleven were arrested.

—Fall of rain in the Fort, to the 27th, 57 inches.

—*Telegraph*; "Metz, July 30: "There was a bugle flourish from the platform. I stepped out, and was just in time to see the Imperial train, blazing in its green and gold embellishments, slide into the station. A bevy of general officers first alighted, and, bowing low, formed a little lane for the grander grandees. The Emperor than descended slowly, and I thought with difficulty, and then, alone, and a few paces in advance of his staff, he walked towards his carriage. I have stood close to him on a great many occasions during the last twenty years; but I have never seen him looking so anxious and so gloomy as he looked on this July day, since I saw him riding along the Paris Boulevards—then, as now, in advance of his staff, and of his age perhaps—on the 3rd of December 1851. Napoleon III. is not a sovereign who is given to dancing upon a volcano, or to making merry with his lords, after Belshazzar's fashion, while the Medes and Persians are at the gate. He looked yesterday, fully imbued with a sense of the tremendous responsibility he has incurred; of the responsibility of one who has risked his all upon a throw, and started on a long journey from Paris *without taking a return ticket*. Behind Cæsar followed the young Augustus—the Prince Imperial, in a neat sous-lieutenant's uniform, carrying his kepi in his hand—the Emperor alone was covered— and looking very delicate. Prince Napoleon was not there."

—The *Spectator* has these verses, suggested by the Emperor's telegram: "Louis has had his baptism of fire:"

"How jolly, Papa! how funny!
How the blue men tumble about!
Huzza! there's a fellow's head off,—
How the pretty red blood spouts out.

And look, what a jolly bonfire!
Wants nothing but coloured light;
Oh, Papa! burn a lot of cities,
And burn the next one at night."

"Yes, child,' tis operatic,
But don't forget, in your glee,
For your sake this play is playing,—
That you may be worthy of me.

They baptised you in Jordan water,—
Baptized as a Christian, I mean;
But you come of the race of Cæsar,
And thus have their baptisms been.

Baptized in true Cæsar fashion,
Remember through all your years,
That your font was a burning city,
And your water its widows' tears."

—The formation of a National Catholic Church independent of Rome, is proposed in Hungary. Professor Schwicker heads the movement.

—The Montreal *Church Observer* does not approve of Choral Litany Services, "Because it is not the way in which people would pray when the circumstances about them are unusually solemn. If a minister thus singing were told that in ten minutes he and his people would be in eternity, he would neither intone nor monotone;—he would relinquish all such devices as artificial and inappropriate, and would simply speak in his natural voice.

"It is the love of music more than the love of God which leads people to have and to patronise choral litany. If the ministers who indulge in them were told they might have the litany, but that there must be no intoning or singing with it, they would simply say, 'Well, we will have no litany at all.' Certainly, the people would not flock to the Church; yet, we would ask, would not God be there to hear and answer prayers when simply offered to Him? Would the congregation not have the same wants, the same desires, as when every petition is put to a tune?"

Tuesday, August 30.

—Reuter's China Express; Shangai, July 28: The French Charge'd' Affaires, Count Rochechouart, has arrived at Tientsin.

His first demand seems to have been that certain native Christian converts who were known to be imprisoned in the city should be liberated, which was at once complied with. The Count next demanded that Tsengkwofan, the Viceroy, should visit him on board the *Flamme* within a given time, which was done with remarkable punctuality. Finally, M. Rochechouart demanded that the heads of the Chefu, the Chehsien, and Chenkwojin, three of the chief mandarins at Tientsin, should by a certain time be brought to him. Tsenkwofan was willing to deliver up the heads of the Chefu and Chehsien, but refused to allow Chenkwojin, who is the Viceroy's Lieutenant-General, to suffer.

The alternative in each case was the bombardment of the city.

When the Mail left it was not known whether the Viceroy would persist in his refusal to deliver up the head of Chenkwojin, or whether Rochechouart would persevere in carrying out his demand.

An unexplained point is whether this action of Rochechouart is the result of telegraphic instructions from France, or of a consultation with the Admirals at Chefu.

The imprisoned natives when released presented a ghastly spectacle. Their ears squeezed to pieces between slips of bamboo, their eyelashes cut off, their knees dislocated, and their whole bodies bore evidence of the cruelties practised upon them to extort confession.

The Foreign officials are awaiting instructions from Europe with reference to the further action to be taken. In the meantime, much evidence is being colleeted.

No decisive steps have yet been taken for bringing the perpetrators of the massacre to justice.

Mr. Wade, the British Minister, has visited Tientsin.

It is reported that Tsengkwofan has written a letter to Chunghow, expressing in the strongest manner his belief in the innocence of the missionaries, and that the magistrates were guilty in not restraining the outbreak, he having thoroughly invesigated the matter.

No further outbreaks have been reported.

—*Times of India*: "We learn from Calcutta that Mr. Justice Norman yesterday refused the writ of *Habeas Corpus* in the case of Ameer Khan. His Lordship ruled that a writ can go from the High Court into the Mofussil, but that the Court has no jurisdiction in this case, the Act XXI of George Third, chapter 70, exempting the Governor-General from its jurisdiction. Mr. Anstey then moved for a writ of *mainprise*, offering security to any amount, and on any conditions. Judgment on this application will be given on Thursday."

—July 28, the *Journal Officiel* flatly contradicted the rumour that it was the intention of the Bank of France to obtain a forced currency for its notes, and said that the Bank never demanded such a measure, and would energetically reject it if proposed, as inopportune and disastrous. Yet within a fortnight the measure was adopted.

Times of India: "There will soon be a grand settling of accounts at Muscat between Syud Thoorkee and the usurper Azan-bin-Ghes. The Sultan of Zanzibar has sent, per *Prince of Wales*, funds to his relative Syud Thoorkee, who will soon land in Muscat, if he has not already done so, to recover the possession of his house from Syud Azan. The Indian Government will not interfere."

—In the same we have the following from Paris, August 7, telegraphed to Egypt we suppose: "The Emperor telegraphs that MacMahon has lost a battle at 'Frascheviller' and that he retired in good order. The Prussians had mitrailleuses which inflicted heavy losses. Frossard near Forbach forced to retire, the retreat effected in good order.

"The Ministerial Council in permanence, Rouher and Schneider summoned to the Tuileries. Proclamation of the Empress:—'The war was not prosperous for us at the beginning. Our Army has received a check. Let us stand firm against this disaster and prepare to repair it. There must be but one party among us, that of France: one banner that of the National honour. I come in your midst true to my mission and my duty. You will see me the first in every peril to defend the Flag of France. I conjure all patriots not to lose their cool blood or courage; but the trial is serious.'"

Do. 9th. Immense crowd before the Corps Legislatif. Military precautions are taken. Jules Favre demands the immediate armament of the National Guard of Paris and of the departments, that the Emperor should abandon the command of the Army, and that the Corps Legislatif should take in hand the direction of public affairs (uproar). Keratry demands the abdication of the Emperor. (Called to order.)

—The Nusserabad correspondent of the same reports "an amount of malaria which is perfectly appalling, producing fever, dysentry, &c., to a frightful extent amongst both Europeans and Native inhabitants." He adds:

"Europeans who have remained more than one hot season here get what is known as the 'Rajpootana expression' of countenance, the corners of the mouth become permanently drawn from habitual melancholy, the skin becomes wrinkled and sallow, and the frame exceedingly spare: this is the result of living in a very malarious country. Twelve and a half inches of rain have fallen, so that if we get no more we shall not suffer from famine; about nine inches is the average rain-fall of this place. The new barracks continue to afford employment to crowds of poor people, and in that respect these 'costly blunders' are of use, and are likely to be for many years."

—*Madras Examiner*: "The trial of, two native converts at Madras for spreading most grossly libellous reports relative to the character of the Rev. T. Solomon, a missionary of the Church of England, has terminated in the conviction of the defendants, each of whom has been sentenced to three months' simple imprisonment, and to pay a fine of two hundred rupees."

Daily News; Paris: "It was expected that the presence of the Prince Imperial would enlist the sympathies of all on behalf of the Imperial family. It has had a contrary effect. The cruelty of uselessly exposing this poor child to the fire of the enemy is severely criticised. The Emperor is compared to one of those beggar women who carries about a half-clad infant on a cold day, in order to provoke the compassion of passers-by. *C'est touchant, mais ce n'est pas la guerre*, I read in a newspaper this morning."

—The Municipal Commissioner, we notice, has resolved to close Colaba Cemetery on 1st November.

A better place for a cemetery than the extreme end of Cobala could hardly be found, we should think.

—*Deccan Herald*: "Rukmia, a cooly boy, aged about 12 years, was murdered by Gopalla and Tulikee, woman, on the 7th instant, at Doreliachla Waddy, Monjungonowree. The poor boy went suddenly into his house and found them in the very act of adultery. Fear of exposure led them to perpetrate the murder."

—The *Indu Prakash* is glad to announce that the Rajah of Kolapoor, in his visit to England, does not neglect the observance of caste.

Wednesday, August 31.

—It is stated that an old man of 70 is in the gaol at Serampore because he has no property with which to pay the income-tax.

—A light railway to Chatteesgurh is proposed.

—*Times of India*: "In consequence of the disturbed condition of France, most of the banks, we understand, have avoided the Marseilles route for their English letters to be forwarded by this day's mail. Originals have mostly been sent *via* Brindisi, and duplicates *via* Southampton."

"We have often expressed our feeling of intense amusement at the idea of the Public Works Department, that the cheapest mode of construct-

ing the railway between Kotree and Mooltan is to land all stores, light and cumbrous alike, at Calcutta, and by various methods transport them to Mooltan, instead of landing stores and material at Kurrachee, commencing from Kotree, and working ahead, instead of backwards. But the P. W. D. had a view exclusively their own, and seem to have stuck to it."

—The same, Belgaum: "The approaching festival of Ganesh Chaturthi or Gunputtee has, up to the present, been hailed as an auspicious time for propitiating that divinity in favor of removing the obnoxious income tax; but alas for the fallibility of poor human nature! a schism unequalled in modern times has arisen to jeopardize the prayers of the twice-born and of all Hindoos. It appears that from time immemorial the god of Hindoo wisdom, born of Parvati, from the scrapings of her body whilst bathing, has been irreligiously represented with two tusks instead of one according to the Shasters. and consequently a consultation of the most learned Brahmins and Pundits met to consider how to rectify so grave an error. It was argued tripartitely, that a schism of such magnitude ought not, in these days of advancement, to be uncorrected, whilst the conservative interest was represented by the old school, who considered any emendation during the present unsettled time was inadvisable, inasmuch as it would in effect weaken the public faith and pave the way for Ram Kishen Sen at present proselytizing the English under Spurgeonjee, whilst the third interest was that of the Gunputtee vendors who threatened to appeal to the Dipity, the worthy learned and impartial Nowrozjee, should any of their vested rights in the manufacture and sale of gods be tampered or interfered with."

—A woman bitten by a cobra was cured by the doctor of the 9th N. G. at Poona. He laid open the wound and applied ipecacuanha and ammonia, placing a ligature above, and administering brandy and ammonia in small but frequent doses.

Thursday, September 1.

—Cholera has disappeared from Zanzibar and the neighbouring coast.

—*Times of India*: "The Government of India has sanctioned the removal of the Government Normal School for the training of female teachers from Bombay to Poona. The Bombay Government has appointed, as the Lady Superintendent of the School, Mrs. Mitchell, who has so ably and successfully superintended and taught the Alexandra Native Girls' Institution in Bombay. The *Deccan Herald* well observes:—'As Mrs. Mitchell possesses a thorough knowledge of the Marathi language, and is in all respects a very highly qualified teacher, her labours, we are persuaded, will realise the high expectations of Government from such a school."

—*Star of India*: "Where a star first rises above the horizon it is difficult, especially in such an atmosphere as prevails in Bombay at present, to determine what its magnitude may be and what it portends; whether the rising luminary has the brilliant flames of Canopus, or resembes only some feeble Omicron, in the tail of Ursa Minor. These are darkened and stormy days when stars do not rise at once very clearly before the observer's eye, and it is not to be expected that the *Star of India* should be any exception to the rule. We should have desired to come before the public at once in full splendour, so as to vindicate the title which we have selected; but even to the heavenly bodies it is not given so to appear before the gaze of men. Brilliant meteors may indeed flash suddenly across the sky, but these instantly disappear and the true stars show themselves at first only dimly and a short way above the earth's darkened rim; they rise with every diurnal revolution, above the clouds of the horizon; and so it is that we hope to rise, becoming each day a little brighter and more visible to the eyes of the public until we reach the meridian of our brilliancy and of our fame."

"A sad accident occurred two days ago in Her Majesty's Dockyard, Fort. An able seaman belonging to the steamer *Priam* now undergoing repairs, was nearly crushed to death by the giving way of a portion of the screw while it was being put into its position. The poor fellow was removed the European General Hospital where he expired the next morning."

—The "Court Journal" reports the following to be the ages of the different generals that are engaged in the continental war:—*France*: The Emperor 62, MacMahon 63, Bazaine 59. Canrobert 61. *Prussia*: The King 73, Crown Prince 39, Prince Charles 42, Count Moltke 70. Lord Charles Hamilton has enlisted in a regiment of Prussian cavalry.

—*Pall Mall Gazette; Rome, July* 29: "The blow so long talked of has at last been struck, and, after all, has taken the Vatican by surprise. The Pope and his counsellors were persuaded that Napoleon had too many reasons for holding Rome to give it up. They retained this conviction till the day before yesterday, when the Marquis de Banneville presented himself at the Vatican, and communicated to Cardinal Antonelli a despatch which laconically stated that the Emperor was compelled to terminate the occupation, having need of all his troops for the war. The event has spread consternation through the clerical world, and the Jesuits are urging the Pope to place himself under the protection of England, and take refuge in Malta. The Holy Father resists this advice, and there is talk of his appealing for support to the whole Catholic Church. The excitement of the population is intense, and nothing but force will prevent a revolution on the first signal of the Liberal leaders. How far the Government can rely on its troops in the event of a movement is uncertain, for even the French soldiers appear to have been disaffected. Yesterday at Civita Vecchia three companies of the sixth battalion of Chasseurs marched down to the steamer 'Prince Napoleon' to embark for Marseilles, shouting 'A bas le Pape!' 'A bas le gouvernement des pretres!' 'Vive l'Italie!' General Dumont rushed into the street in his shirt-sleeves to put a stop to the cries. In the order for the embarkation the French Minister for War informs General Dumont that the Pontifical territory is placed under the protection of the King of Italy. Cardinal Antonelli has applied by telegraph to Monsignor Chigi, the Nuncio at Paris, for explanations respecting the evacuation, and also as to the intentions of the French Government. Yet in the face of this fact, the prelates here assert that the Pope has received a letter from the Emperor Napoleon declaring his unalterable determination never to abandon him."

"The 200 bishops who remain in Rome have received the project of a new scheme, entitled 'De missionibus apostolicis,' and are invited to send in their observaions and propositions of amendment in writing before the 20th of August, when the Council will hold its next general sitting."

Friday, September 2.

—*Bombay Gazette*: "We may consider the occupation of Vouziers (by the French, on the 27th,) as a screen behind which the gradual process of concentration went on. At all events, it seems that on the 30th the Imperial head-quarters were at Sedan. Carignan is by no means too far forward to be occupied as an outpost by so large an army; and if there were fighting at that place, it implies the presence of a German force feeling for an adversary. But a German force near Carignan implies a larger force in rear, and indeed we know that the cavalry from the army on the Moselle were as low down the valley as Dun and Marville, for their horseman were at Buzancy on Saturday, and from that point would come at once into direct communication with the Crown Prince on Sunday, for they would follow the beaten force and find friends the next day. Hence we may infer that there was a strong German army down the Meuse towards Sedan: and that if MacMahon persevered, this force, if it could not stop him, would delay his progress by attacking at every possible point the heads of his columns and thus force them to halt and form to the front. Now, we have inferred that the Germans are masters of all the passes through the Argonne south of Vouziers; and consequently those passes were available for the purpose of bringing the Crown Prince into the valley of the Meuse somewhere between Stenay and Verdun. Although the country is difficult yet three marches would place him in line with whatever was between the Meuse and the Belgian frontier. Three marches would also place any force there might be near Nancy and Commercy at Etain. Three marches would bring a force from Bar-le-Duc to Etain, and any force from Chalons. But if the troops between the Meuse and Moselle were strong enough to contain Bazaine and give battle to MacMahon, the Crown Prince might move on Rethel in order to cut off the French army from all railway communication with Paris. This, however, would be a hazardous move, since a defeat of the Germans in the valley of the Meuse would leave him exposed. Conjecture can go no further. According to the telegrams the Emperor has thrust his army into comparatively narrow strip of country between the Meuse and the Belgian frontier, having, apparently, a strong force in his front, having certainly a strong force on his flank beyond the Meuse, and large bodies elsewhere within reach of a point of concentration, covering the road to Metz, between the Meuse and Moselle."

—Considerably more than one-half of the corpses of Hindoos are buried, not burned on account of the expense. Mr. Crawford appeals to the heads of the community for aid in remedying this grievance by providing proper places for cremation.

—Mr. Edginton and the police generally have received the thanks of underwriters and the commendation of Government for the energy and ability displayed in the *Aurora* case.

—Deaths last week, 315. By Cholera, 30.

—The *William Stuart* from Calcutta has brought the crew of the Ship St. "Michael." They abandoned the ship as she was sinking, attempted to land at Sumatra, but took to their boats on account of the violence of the natives. They are at the Sailors, Home and are in need of clothing.

—*Overland Mail Aug.* 12: The French army has been defeated by the 3rd German Army Corps, under the Crown Prnice, at Woerth, near Niederbronn, and by the 1st Army Corps, under General Steimetz, before Saarbruck, with immense loss.—Marshal MacMahon, who lost 1,000 killed and wounded, and 6,000 prisoners at Woerth, retreated to Saverne, and has fallen back on Nancy to join the corps of Canrobert.—The battle before Saarbruck lasted many hours, General Frossard's forces were utterly routed. The French army has retreated to Metz, and France is invaded by Prussian forces of vastly superior numbers.—Sierck, Forbach, Sarreguemines, St. Avold, Sarrewerden, Fenestrange, Faulquemont, Grostenquin, Foligny, and Les Etangs before Metz, Haguenau, Soults sous Fôret, the fortress of Petite Pierre, the pass of Niederbronn, besides Weissenburg and Lauterburg, are occupied by German forces.

At this military reverse Paris is in a state of revolutionary excitement. The city is placed in a state of siege. The departments of the Cote d' Or, Saone and Loire, Ain and Rhone, are also declared in a state of siege.—The Ollivier Ministry is dethroned, and General Montauban (Count de Palikao) has become Minister of War, and has formed a Cabinet of supporters of the Emperor.—The mob in Paris has been charged by cavalry. The Corps Legislatif has been the scene of strange disorder. Affairs in Paris have assumed a very threatening aspect. A contemporary says the French Empire is in danger of immediate collapse, and that within a very brief period the Germans will be on the way to Paris:—It is thought that even if the Germans should be delayed the Empire cannot live. The Government has been under the necessity of arming the Parisian population as National Guards. Now the great mass of that population, though undoubtedly very patriotic, hates the Empire, and is republican at heart, which promises as much for the overthrow of the Emperor as the discomfiture of his enemies. We are informed that some of the leading political men of France, of the Orleanist and Republican parties, have been discussing among themselves the propriety of proposing to the Chamber to establish a Provisional Government, on the ground that the Empire, having provoked war without having the means of sustaining it, has scandalously betrayed its duty to the nation. Even if this should not be done, it is thought probable the Generals Changarnier, Trochu, and other of the Orleanist party, will be appointed to important military commands; and no surprise would be felt if that proves to be the beginning of a new order of things. Several eminent personages in France who have been in close alliance with the Empire have left, or are preparing to leave, the country. Some friends of the Emperor have already prepared for the flight of the Empress and her son.—We may note here that the *Times* has not hesitated to hint at "abdication." The *Daily News*' correspondent, writing on Monday, says:—"From what I hear of the feeling of the people and of the army I think it quite likely that Napoleon III. will never show his face in Paris again. The army is sick of his amateur generalship."

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ON LOVING JESUS.

(From Friendly Words with Fellow Pilgrims.)

My friend, do you love the Lord Jesus?

"I am afraid I cannot say that I do."

You feel, then, that he deserves your love?

"O yes, I know that he does; and I have often wished to love him."

Well, what hinders? Some persons have no wish to love him, or even to know him. They are unwilling to take pains to learn; unwilling that their friends should try to help them. It is not strange that they do not love Jesus; for though he invites all, he compels none. You think you are willing; and not only willing, but desirous to love Jesus if you could but find the way to do this. If this be really so, I think the way can be made very plain.

1. You are to fix it in your mind that Jesus, though unseen, is completely real. And in order to do this, you must notice that the very common feeling that whatever cannot be seen or heard or handled is not real, is not a true one. It is very untrue, as you may easily satisfy yourself. Thus the life, which distinguishes the living from the dead, is unseen. The soul, which distinguishes man from the animal, is unseen. The heart, which so endears your friend to you, is unseen. The love which is so precious to you, is unseen and unheard. And yet, what so real as each of these? And you believe in each of these without a doubt.

Now, notice what is said of Jesus; "God was in Christ, reconciling the word unto himself." And therefore he was called Immanuel, "God with us." In Jesus, God was not only present eighteen hundred years ago, but is present now, and always; so that the instant you turn your thought and you heart to him he is as truly present, real, and accessible, as any other friend, and far more so.

You will doubtless say, that you find it very difficult to fix this in your mind. This God anticipated; and so it is written, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Your endeavour, hitherto, has been to exclude from your mind the realization of the presence of Jesus. Alas, you have succeeded only too well; and now this evil work must be undone; for it is written, "He that cometh to God must believe that he is, and that he is a reward, of them that diligently seek him." Now notice that it is not because you cannot see Jesus that you do not love him. There are many persons you cannot see, and yet you know and love them. Had you an opportunity to show your regard for them, you would embrace it with eagerness.

2. *The second thing to be done, is at once to begin* to treat the Lord Jesus as a real person. Say to yourself, He is real; I know that he is real; I will now, and from this day onward, treat him as real. Speak to him as real; "He hears." Listen to him. Hear what he says to you: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

It matters little how it may seem to you; this is what the Lord Jesus says to you, and it is entirely true. The fact that it does not seem so cannot alter the truth. For you, the simple question is, Will you open the door? Will you receive Jesus as your guest? He comes as a friend; as your friend; as the best of friends. He knocks at the door of your heart. He has often done so.

At the return of the year, in the sweet day of spring, in the swelling of the buds, with the opening of the blossoms, when the air was filled with fragrance, you have perceived his tapping at the door, and have heard him say, "All these have I made for you; all these I bring to you in token of my love. Open the door." In the glorious days of summer, when chilling winds were past; in the fruitful autumn, when your table has been loaded with his bounty; in the wild storms of winter—in every day of each of these seasons you have heard his manifold utterances saying, "Open the door, and I will come in and dwell with you." In the birth of your little one; in sickness—your own, or that of others dear to you; in the departure of those called away from life, there has ever been a presence and a voice, saying "Open the door."

Will you receive the Lord Jesus as your guest? Do you need more words of persuasion? any new motive to induce you? Then hearken once more to his own kind words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest to your soul." Rest! that is what you want; what you have long wanted. He will give you peace, perfect peace; for it is written, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." He will give you love, too; unbounded love; for it is written, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Now, will you not receive the Lord Jesus? this rest, and peace, and love-bestowing Jesus?

You will, perhaps, answer, "Certainly, that is what I desire above all things to do." Then tell him so. Say to him, this moment, "Dear Lord Jesus, I desire nothing so much as that thou shouldest come in and dwell with me. I throw the door of my heart wide open to thee. I entreat thee to come in. I offer thee the best hospitality of my heart. I will, and do, turn out every idol. I am willing and eager to forsake all that I have for thee; to give thee the first place; to make all other things give way to thee." Do you really mean this? And do you now say it to him?

Then, my dear friend, he takes you at your word. And he keeps his word; he comes in; he is in your heart; he is your guest; he accepts your hospitality; he takes all you offer; and you are bound to believe it. This is just the true and proper act of faith.

But you may perhaps say, "I do not feel differently from what I have felt before; how, then, can I believe that Jesus has come to me?

I answer, this is not a question of how you feel; but simply of your belief in Jesus. Do you receive, and take him at his word? You are to do this simply because he requires it. If you are not satisfied with simplicity, or with the earnestness of your first act of faith, by all means repeat it.

"Can a man know that he loves Jesus?" I once inquired of an old disciple; "Oh, yes," was the answer; "it is very simple; it is only to love him so much that you cannot have any doubt of it." So, then, read your Lord's invitation again; read it believingly and accept it again and again. Throw open again the door of your heart; tell him you have done so, and entreat him to come in.

But, notwithstanding all his kind assurances, you are slow of heart to believe. And no wonder, for you are contending with the stubborn unbelief of years No wonder that you find such a heart an evil heart; you have been told a thousand times that you would find it so; and every word you utter shows the truth of what was told you. Thus you are even now saying, "I do not see how my believing what you say about Jesus coming into my heart can make any difference; nor do I think it will." In short, you hold on to your long-continued unbelief and set aside his explicit declaration, because to you it does not seem as if it could be true. This is but one instance of your clinging to your own thoughts, instead of receiving, with the simple trust of a little child, the word of Jesus. Just this very unbelief of yours he reproved, when he said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

3. The third thing I wish to point out to you, is a course of action prescribed by Jesus himself: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Now, to illustrate this: you are, I will suppose, a child, away from home. Your father writes to you. He desires that you will do something of importance for him; he gives you minute directions; you are to go here and there, to do and say this and that, at the time and in the way he indicates. He also adds words of tender love; tells you how much you are missed, how he *longs for your return, and closes with those endearing* assurances which love suggests and employs. You well know what it is to keep such words as these. Will a single reading satisfy you? Will you be careless of his business? or be willing to pass lightly over his assurances of affection? Will you not rather treasure them in your heart of hearts? Just so, if you love Jesus, you will keep his words. The Bible is his letter to you. In it he speaks to you as directly; personally, affectionately, as though your name were inserted in the title-page, and the message intended for you alone. In this long letter your entire life's works is laid out for you, life's ever-varying circumstances are all anticipated. Not a single incident will ever occur which has not been forseen and provided for. Thus the force of Jesus' declaration is seen; "If a man love me, he will keep my words," because in these words he has fully declared all his wishes concerning you; what he wishes you to think, feel, speak, do, endure, and be.

4. That you may thus keep the words of Jesus, according to his intention, it is indispensable that you absolutely realise that they are his words to you.

Doubtless, you have at some time thought—if the Lord would speak to me in an audible voice from heaven, then I might know that he cared for me.

It is a mistake to suppose that there is anything in sight or in sound to overcome unbelief, or to foster faith. You are to take the Bible as God's word to you, simply on his testimony that it is so.

The conviction that the Bible is God's word to each individual man, is established by the invariable discovery of each man who attempts to "keep his words," that they penetrate the inmost recesses of his heart and meet every condition of his soul. There are words of instruction, of warning, of encouragement, of sympathy, consolation, and infinite love. In the exact adaptation of these to every human want is found a proof of their personal intent far exceeding any proof that could be furnished by sight or sound, by voice from heaven, or by the mention of any individual by name. If a watch keeps accurate time, that is conclusive proof that it was intended to keep time. Whatever anything does uniformly, accurately, thoroughly, that it most surely was designed to do. God's words comforts, instructs, sustains, and sanctifies each beliver with a thoroughness, a tenderness, and a continuousness with which no other communication can compare. It follows that Jesus' words were designed to do just that. And so the proof that our Lord's declaration, "If a man love me, he will keep my words," is meant for you, is complete. So, then, not to receive and keep his words is to reject him. It is that fearful "sin of unbelief," about which so much is said and so little understood. The Lord assured Moses, "I know thee by name." Just as truly does he know you by name. And that word name, as it is used in the Bible, means the person himself. Thus God said to Israel, "Behold I send an angel before thee. Beware of him provoke him not, for my name is in him." He further says, "He that planted the ear, shall not he hear? He that formed the eye, shall not he see? He that teacheth man knowledge, shall not he know?" And still again Jesus says, "The hairs of your head are all numbered." When therefore you speak to Jesus, you are speaking to one who knows all there is to be known of you; who knows you entirely

But perhaps you are saying, "After all, this coming to Jesus is very mysterious, and I do not see how it is to be done."

Let me illustrate it. I come to you bringing a friend, a stranger to you. You give him a glance, and your first impulse is to say, "I do not like him." We enter into conversation. He talks well; is fresh and forcible; his sentiments are pure and elivated; his manners courteous and winning. Your interest is awakened; it deepens; You feel his attraction; you begin to trust and love him. Now you speak with him, it becomes apparent that he knows you, and has long known and loved you; that he came to win your confidence and do you good. Is it not quite plain how you came to him?

All this has Jesus done, and is doing day by day, hour by hour, to draw you to himself. Doubtless you may say that your recognition of him is not as vivid and continuous as you could wish; or you may be compelled to own that you have never thus recognised him; and you ask, How shall I come to him? I answer, "Take with you words, and turn to the Lord, and say unto him, Take away mine iniquity, and receive me graciously." Believe, also, his own assurance; open the door anew; believe that he does come in, and rejoice to entertain him Say all this to him; and be not faithless but believing.

TELEGRAPHIC NEWS.

London, 26*th*.—The Prussian Royal Head-quarters have been advanced to Bar-le-Duc. A portion of the Army is watching General Bazaine, and the remainder has resolutely commenced to march on Paris.—The Belgian Government have refused to allow the transport of Prussian wounded through Belgium, France having declared that she would consider permission to do so, a breach of neutrality.—An artillery engagement took place at Strasbourg all Tuesday and Tuesday night. Much damage was done to Strasbourg.—The reported violation of Belgian frontiers is contradicted.—In the Corps Legislatif to-day a proposition was made, and declared urgent, for the incorporation of the whole of the National Guard with the army, creating one hundred new regiments.—An army of 150,000 old soldiers are assembling at Lyons, and 80,000 of a similar class are assembling at Paris.

27*th*.—The Prussians officially deny that General Bazaine has escaped from Metz. On the contrary, they say, his capitulation is probable, from his being short of provisions.—The Prussians calculate the French losses on the 18th at 23,000 men.—Fever is prevalent amongst the wounded at Metz.—The Prussians are rapidly advancing towards Paris.—The Commission of Enquiry into the Payment of Over-Regulation Prices has issued its report, declaring that, although the practice has not been formally sanctioned, yet it has received a tacit acquiescence, amounting to virtual recognition by the civil and military authorities and departments.—The names of Sir Alexander Woodford, Marquis of Hertford, and General Glencairn Campbell appear in the obituary.—The Prussian vanguard is between Chalons and Epernay.—The Emperor follows (has followed) MacMahon, who took the direction of Vouziers.—Nothing is known of his subsequent movements.—A fourth German Army is forming under the Crown Prince of Saxony.

28*th*.—Thionville has been invested.—Prince Frederick Charles has been reinforced by two Landwehr divisions.—A new Fourth Army covers the flank of the Crown Prince of Prussia.—Three German armies, in reserve are forming.—The chief Prussian Head-quarters are now at St. Dizier.—The small fortress of Vitry has capitulated.—Fighting is reported to be going on at Stenay, near Belgium. The Belgian troops are under orders for the frontier.

29*th*.—Advices from Paris state that the Imperial head quarters are at Vouziers, towards which place French troops are continually marching.—The Crown Prince of Prussia is directing the bulk of his army northward against MacMahon.—A decisive battle is expected in the country to the right of Rheims and Epernay.—A Carlist rising has taken place in the Navarre and Basque provinces.—The name of Lord Willoughby d'Eresby appears in the obituary.

30*th*.—Advices from Paris state that the French army left Vouziers on Sunday for the direction of Rethel. The Prussians arrived at Vouziers shortly afterwards.—The thirteenth army corps, 50, 000 strong, has been despatched from Paris to reinforce MacMahon.—The King of Prussia is advancing on Paris through Upper Marne and Meuse.—It is stated that it has been decided to remove the Minister of War for the

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Interior from Paris.—A cavalry engagement took place on Saturday near Buzancy, in which the Prussians were victorious.—The Bishop of Strasbourg has attempted to mediate with the besiegers, but failed.—24,000 Prussians occupied on Saturday the heights near Rheims, where preparations are being made for a vigorous defence. —100,000 Prussians are between Epernay and Rheims. —The distribution of arms is proceeding at Paris on a large scale.

31*st*.—General MacMahon's head-quarters are now at Sedan where the Emperor and Prince Imperial have arrived.—The Crown Prince of Prussia is advancing northwards by forced marches.—It is rumoured that fighting occurred yesterday at Carignon.—The Belgian Army is stationed on the extremity of the frontier.—The Carlist movement in the Navarre and Basque provinces has collapsed.—Advices from Grand Pré state that thirty-two squadrons of Prussian Hussars stormed the village of Trizy between Vouziers and Attigny yesterday. The defenders were taken prisoners.—The siege of Strasbourg is being vigorously prosecuted. The parallels are within five hundred paces of the fortress. The bombardment by 100 guns in doing great damage. The Commandant has resolved to defend it to the last.

September 1*st*.—The King of Prussia telegraphed to the Queen of Prussia from Viriennes (query Varennes) on the 30th ultimo.—"Yesterday we had a victorious engagement with the French, in which the 4th, 12th and one Bavarian Corps took part. MacMahon's was beaten and driven back from Baumont across the Meuse to Mougon. We took several thousand prisoners, 12 guns and much material."—No French accounts have been received.—The French fleet still continue inactive. —The Prussians attacked MacMahon on Tuesday near Beaumont, and defeated and pursued him towards the Belgian frontier till night-full. Fighting was resumed on Wednesday morning at 5 o'clock against MacMahon, who was retiring to to Sedan, but the result of this fight is unknown.—The carnage was terrible.—The Prussian Government organs openly demand the annexation of Alsace and Lorraine.

Paris, 26*th*.—Official intelligence has been received stating that strong Prussian Cavalry detachments have occupied Doulevan in Haute Marne. Reconnaissances have been been pushed forward to Brienne.—A Prussian Army Corps is marching on Chalons.—The Prince Royal (? Crown Prince,) was at Saint Dizier on the 23rd inst.—Toul maintains a gallant defence.—Prussian detachments are marching on Varenne.—No fresh news has been received from the armies of MacMahon and Bazaine.—General Trochu has ordered the expulsion from Paris of all individuals having no ostensible means of existence.—A proposal has been made in the Corps Legislatif to call out every man between 20 and 35 years.—Official intelligence received here states that Phalsbourg still holds out, and has repulsed two Prussian assaults.—Prussian scouts are within ten miles of Rheims. A large Prussian force is round Verdun.—The Prince Royal continues his march on Paris.—The Defence Committee of Paris are taking measures for the eventuality of a siege.

28*th*.—The Prussian movement in the department of Aube appears to have been arrested, and the troops are falling back on St. Dizier.—The Prussians have arrived before Rheims.—Official despatches received here state that the Prussian forces in the departments of Aube and Marne appear to be proceeding northwards toward Rethel and Vouziers.—Besind (? the Prussians) will not continue their march on Paris until after a battle with MacMahon. —A French rumour asserts that the King of Prussia has dismissed General Steinmetz, the remnants of whole (? of whose) army have joined the Crown Prince.

29*th*.—It is officially announced that the total subscriptions to the new French Loan amounted to 808⅓ million francs.—Municipal notices invite the inhabitants of Paris separately to make provision for a seige.—General Trochu has ordered all persons, belonging to those nationalities which are at present at war with France, to leave the departments which are in a state of siege within three days, and says they had better quit France or reside beyond the Loire.—The Prussians are continuing their movement in great force towards Rethel and Vouziers.—A great battle is considered imminent.

Miscellany.

—The *Echo*, July 26: "M. Bennett's first offence was that of publishing a belief in the 'real, actual, and visible presence of the Lord upon the altars of our churches," and of going on to the natural corollary of 'adoring and teaching the people to adore the consecrated elements.' These expressions the Dean of Arches considered to be in contravention of the plain meaning and clear intent of the formularies of the Church. Some one appears to have directed Mr. Bennett's attention to his liability for such statements, and in a subsequent edition he substituted, for the former expression, the 'real, actual presence of our Lord under the forms of bread and wine upon the altars of our churches,' and for the latter, the words—'who myself adore and teach the people to adore Christ present in the elements under the form of bread and wine.' Sir R. Phillimore, while regretting that such alterations are unaccompanied by any expression of regret or self-reproach for the mischief which the previous crude and rash expressions might have done, and while protesting that it is not his duty to 'try Mr. Bennett for careless language, for feeble reasoning, or for superficial knowledge,' goes on to decide that the latter expressions contain a sufficient retractation of the former error, and he therefore refuses to pass sentence of suspension. Still more significantly he adds as his own opinion—the opinion clearly which guided him in his decision—that 'the objective, actual, and real presence, or the spiritual real presence—a presence *external to the act of the communicant*—appears to be the doctrine which the formularies of our Church, duly considered and construed so as to be harmonious, intended to maintain.'

"If the decision of the Dean of Arches were final, if there were no appeal to the Judicial Committee of the Privy Council, a decision given on such grounds as this would at once be fatal to the unity of the Church of England, and by throwing the onus of separation upon the Evangelical party, would leave the Ritualists masters of the situation. Whether this result will be averted in the revision of the judgment remains to be seen. At present the judgment as it stands is consistent with itself, and unmistakable in its import. If the words above quoted convey the obvious and fair construction of the Church formularies, it is hard to see how the Evangelical party, who have always been the champions of 'natural interpretation," can avoid one of two alternatives—either to secure such a revision of the formularies as may exclude the above meaning; or, failing that, to leave a Church so much at variance with their own beliefs. To widen the language of the formularies, so as clearly to include both parties, is a plan which in the present state of religious feeling, would probably be pleasing to neither. Evangelical Churchmen will doubtless also find other points for suspicion in Sir R. Phillimore's judgment. His description of a very momentous time in England's history as 'that epoch which is somewhat vaguely called the Reformation in this kingdom,' will be contrasted with his respect for the doctrine and ritual of what he, at least with equal vagueness, describes as the 'Primitive Catholic Undivided Church.' We may not unreasonably expect that people will require at least an approximate historical limit to be put to this expression, and to know what particular schism robbed the word 'Catholic' of its, at first sight, redundant accompaniment of 'Undivided,' as well as how far a return to the ritual and doctrine of the Church above described is identical with the simple appeal to Scripture, and what 'may be proved thereby,' which one finds in the Articles."

—*Christian Work*: "The semi-centennial anniversary of the establishment of missions in the Sandwich Islands is to be held on the Island of Honolulu, in next June. The occasion will be one of great interest. A Convention of all the Missions in the Islands of the Pacific has been invited, and all the missionary ships in the South Seas will be employed in bringing the delegates together. Fifty years of Christian labour have given to these islands a civil government, a prosperous commerce, Sabbat-Schools, churches, and a literature in six language together with numerous weekly newspapers."

PASSENGERS ARRIVED.

Per Golconda, 28*th*:

From Southampton—Mr. C. S. Mann, Major and Mrs. Hawkes, Mr. and Mrs. Sutherland, Mr. H. S. Schurr, Mr. F. C. Schurr, and Mr. Bilderbeck.

From Marseilles—Mr. Captain, Mr. H. W. Barrow, Mr. Trimmell, Mr. Bolten, Mr. E. Roberts, Mr. Farrar, and Mrs. Cama and child.

Per *Byzantine*, 29:

From Marseilles, via the Suez Cannal—Mr. James Conder, Mr. and Mrs. Hutnis, Mr. Dutt, Mr. Truck, Mr. Rustom Jainsheed, and Mr. Ginga Kuthoo.

Per *Semiatra*, 2.

From Southampton—Commander Palliser, Mr. W. Phillips (master at arms), Conductor Sutton, Mrs. Sutton, infant and 2 daughters, Mrs. Guylee, infant and child, Mr. G. Francis, Mr. R. J. Leed, Mr. W. M. Anderson, Captain W. Douglas, Mr. and Mrs Kelly, Miss. Kelly, Col. McCallum, Mr. R. Armstrong, Captain G. J. Babot, and Mr George, Peek.

From Marseilles—Col. W. W. Anderson, Mr. E. B. Harris, Capt. Chamberlain, Mr. Harvey, Mr. Rodgie, Mr. Meiffer, and brother.

From Suez—Mr H. Martin, and Major Wilkinson.

From Aden—Shark Yacoob.

PASSENGERS SAILED.

Per *Hindustan*, *Aug.* 31:

For Southmpton—Mrs. Claridge and infant, Major Cusack, Captain Fleetwood, Mr J. O. Pires, Mrs. Cameron and infant, Mr. Vining, Mr. William Watts, Miss. Dixon, Captain Harrison, Mr. R. T. Mayne, Mr. Kempton, Mr. A. G. Badcock, Captain Minchin, Mrs. Auckland, Mr. Carr and two infants, Mr. G. Bonno, Mr. and Mrs. Nue, Mr. and Mrs. Kimpton, Captain Lewis, and Mr. and Mrs. Jones.

For Marseilles—Mrs. Williams and infant, Mr. Walter Scott, Mr. A. Dweeky, and Staff Surgeon Major Trousdell.

For Suez—M. Henry C. Dumbell, Mr. W. G. Pedder, Mr. S. Torey, Mr. J. M. Comerford, Mr. and Mrs. Anderson, Captain W. H. Shoubridge, Mr. Maxwell, and Dr. Joynt.

For Aden—Mr. Macdonald and Mr. Hurrbhai Nugginbhai.

For Gibraltar—Dr. Wakefield.

DOMESTIC OCCURRENCES.

BIRTH.

COSTA—At Dharwar, August 11th, the wife of the Rev. T. Costa, of a son.

MARRIAGE.

MORLAND—CRITCHLEY—July 28th, at St James's, Piccadilly, Henry Morland, Esq., (Lieutenant late Indian Navy), to Alice Mary, second daughter of the late Arthur Wellesley Critchley, Esq.

DEATHS.

MORRIS—August 27th, Grant Buildings, the beloved daughter of Mr. and Mrs. J. H. Morris, aged ten months and twelve days, of convulsions.

BRAGANZA—August 25th, at Goa, Mapucca Dhulbar, the beloved wife of Mr. S. A. Braganza, of the Secretariat, P. D., Bombay.

LEIGH—August 25th, at Munmar, Khandeish, of dysentery, John Leigh, Station Master, G. I. P. R., Ghurrurwarra, aged 37 years.

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